

CHRISTIAN CHRONICLE.

Vol. I.

Saturday, April 11, 1818.

No. 5.

Reflections for Saturday Evening

When the poor and needy seek water, and there is none, and their tongue fainteth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water.—Isaiah xii. 17.

How many pangs of anxiety in regard to our prospects, how many torturing apprehensions of impending calamity, should we avoid, could we always recognize our claim to the promises of Jehovah. While pleasure, ambition, and philosophy betray, engulph and abandon to despair their deluded votaries; religion still remains the steady and unalterable friend of the wretched; pouring balm into the wounded breast, hushing the tumults of passions, & shedding over the darkest scenes of poverty, the warm and cheering light of hope.

That man is wretched and needs a comforter, we believe no human heart will deny; his whole history is little else than a vast and gloomy register of his crimes and sufferings.—

From age to age, from zone to zone, the consequences of sin have been felt by every man in every condition of life: nor have the sighs which agitated the folds of the imperial purple,

been less bitter than those that have burst unimpeded from the naked bosom of the shivering savage. Neither has the sanctity of the cloisteral, the simplicity of pastoral, nor the bustle of commercial life, been able to restore him that happiness from which he has fallen, and which cannot be retrieved, save thro' the merits of Him who died "that we might live." What has philosophy done to sooth the sorrowing bosom? What light has her dim torch shed into the benighted soul, appalled at the thick darkness that hangs over futurity? What language of consolation, what words, inspiring hope, have the learning and ingenuity of Indian mythology published to the feeble suffering, desponding children of Brahma? How many widowed mothers, and neglected wives have, like Portia, madly rushed on death, in spite of the boasted dogmas of Rome's proud philosophy? How many stern Brutuses, and inflexible Catos, in moments when darkness overspread the political horizon, have basely shrunk from the storms of life, and shamefully abandoned its most sacred duties, while glorying in the mock sublimity of this inefficient philosophy.

Is it by frequenting the execrable slaughterhouse of Juggernaut, or by witnessing the detestable rite that annually annihilates, on the altar of a sanguinary superstition, hundreds

of victims, to whom youth and loveliness render life peculiarly lovely; is it in the oracles of such a religion that the miserable Hindu can find an antidote to that despair which is so quick to overwhelm him, and to which the wretchedness of his circumstances, and the indolence of his nature, so frequently induce him? No, it is not the doctrines of Brahma, the wisdom of Socrates, or the learning of Egypt; it is only the oracles of the living God, in the Sacred Scriptures of Eternal Truth, that the poor and needy, the afflicted and distressed, of every condition in life, can find the language of consolation, the messages of love. There is no situation so desolate, no state so deplorable, that the power and the mercy of the Infinite cannot give "beauty from ashes and the oil of joy from sorrowing." "Rivers shall be opened in high places, and fountains in the midst of vallies;"—Influenced by an unwavering and affectionate reliance on the promises of his Father and his God, the Christian statesman shall be a Moses in the desert; no murmuring, nor persecutions, that an ungrateful people may raise against him, shall provoke him to abandon the station in which he is placed, nor shall any consideration induce him to swerve from the path of uprightness. Trusting in God, the Christian minister shall be a Moses on the mountain, interceding at the throne of grace for the pardon of a world of sin-

ners, by whom he may perhaps be reviled and persecuted.—Cheered and invigorated by faith in the precious promises contained in the Bible, the Christian widow shall feel her heart warmed with the glow of hope, while she moistens with tears of maternal solicitude, the last crust which she has to distribute among her famishing infants. We are sensible, however, that as "not every one that saith Lord! Lord! shall enter into the kingdom of heaven," so not every one that suffers, are the promises of Scripture to be appropriated; but we leave the characters of those who may with humble confidence, and holy boldness claim the performance of those great things, to be defined and delineated by those ministers at the altar, whose duty and whose happiness, consist in relieving the terrors of the law, by exhibiting the glorious hopes set before us in the Gospel. Far be it from us to say, of the most abandoned sinner, "He has neither part nor lot in this matter." He is a man, and therefore our brother; a sinner, & therefore our fellow; and if an awakened conscience has made him sensible of his wretchedness, we think we may venture to proclaim to him, that for him the promises were written and are preached; to him is offered the mercy and protection of the Lord of Hosts.

To all who are "afflicted, tempest tost," on the stormy sea of life, we earnestly recommend an intimate acquaintance with

the Holy Scriptures. From these "wells of salvation" they may draw those vital streams, the virtue of which shall restore to the heart that has been palsied by despondency, the energy of hope; and the mind lately overclouded by misery, the light and glow, and beauty of happiness.

Visitant.

Extract from the sixth Report of the New-Hampshire Bible Society.

From our more feeble and limited exertions, in the vast work of filling the earth with Bibles, it gives us great satisfaction to advert to the highly prosperous state of our National Bible Society. The managers begin their first annual Report, by desiring "with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence." Its prosperity has been indeed much greater in the accumulation of its funds, than was that of the British and Foreign Bible Society for three years after its establishment. The receipts of our National Institution during the first year exceeded the sum of \$37,000. The first object of the Managers was "the procurement of well executed stereotype plates, for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and 3 duodecimo. The octavo sets

had been adopted to make them as correct as possible before they are used. The duodecimos would be finished in the month of June last: one of which they had resolved to locate in Lexington in Kentucky, under the direction of the Kentucky Bible Society." How great an accession to the cause must be six sets of these plates! How exceedingly must the use of them facilitate the rapid increase and spread of Bibles throughout the American Continent! No other Bible Society has, in the first year of its operations, performed a service of such magnitude. The Managers have also printed 10,000 copies of the Bible; of which, they had sold and distributed, about 6,000 copies; and they had recently ordered 10,000 copies more to be printed.—These Bibles are sold at first cost to Auxiliaries and such other Societies as contributed to the funds of that institution; and to other Societies, they are sold with the addition of only five per cent. to the cost of the paper, press-work and binding.—Forty-three Bible Societies, which had been previously formed had become its Auxiliaries; and forty-one new Auxiliaries had been established in the course of the year. Six other Bible Societies had contributed to its funds.—Nearly thirty congregations or members of congregations had both manifested their liberality in the cause, and their affection and respect

for their Pastors, by making them members of the Society for life.—“The Managers had directed their attention, also, to the translation of the Scriptures into the Indian language of our country; and the publication of the Spanish New Testament, & of the Scriptures in the French.” They “cherish the pleasing expectation, that in due time, they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese languages, for the use of the inhabitants of South America.—With respect to the French Bible, the Managers have their duty plainly marked out to them by the finger of Divine Providence. They have accepted the offer of the British and Foreign Bible Societies, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles.

FROM THE LUMINARY.

Alexander, Emperor of all the Russias, and Prince Alexander Galitzin.

FEW characters, if any, of the present day, are gazed at with a more sincere or more delighted admiration, than the Emperor of Russia, and his excellent friend & minister, prince Alexander Galitzin. Few, if any, appear now on theatre of the world, to whom a more interesting part appears to be assigned in those scenes which

are so obviously préusive of the millennial glory on earth! The following *short account of the commencement of the serious and religious impressions and their effects, on the minds of these distinguished persons*, will not, therefore, be unacceptable to the readers of the *Luminary*; nor can the Publishing Committee deny themselves the pleasure of acknowledging their obligation to the politeness of a respectable member of the society of Friends, a citizen of Philadelphia, for this interesting narrative.

“For many years a great friendship had existed between the Emperor of Russia, and prince Galitzin. It is said they were unbelievers. Beyond doubt they were both opposed to the influence of vital religion as appears by the following relation.

“The office of “Minister of Religion” having become vacant, the Emperor was inclined to dispose of it to a person whom he esteemed; but, understanding he was attached to the Bible, altered his intention, & with some difficulty prevailed upon prince Galitzin to accept the place. The prince early felt himself in a very awkward predicament, not knowing how to execute with any propriety the trust imposed on him. He was therefore under the necessity of sending for the bishop of the diocese, to ask his advice how to proceed in this arduous, and to him novel undertaking.

The bishop referred him to

a certain book, in which, he assured him, might be found every necessary instruction, and which he entreated him to study; repeating the assurance, that if he did so, faithfully, he would experience no difficulty in rightly proceeding in his new situation. This book was the Bible. To this his mind was opposed, and he objected against it to the bishop; but in a short time secretly obtained a Bible, and read it with much attention. The more he read, the more he was impressed with the importance of the subject—his understanding became enlightened, and a conviction fastened on his judgment of the truth and excellence of the sacred scriptures.

"This was but a short period previous to the entrance of the French army into Russia.—When information of that event reached St. Petersburg, the Russian court were in great alarm; every one seemed to carry terror in his countenance.—The prince alone appeared calm and serene. This circumstance caused universal surprise, known, as it was, that the sincerest attachment existed between the Emperor and himself. The former had observed it, and could hardly suppose it possible any one should be thus tranquil under circumstances which seemed to threaten ruin to the Russian empire. Yet he could not believe his friend a traitor, or that he was insensible to the pressing difficulties of the occasion.

"The Emperor one day called on the prince, and asked him, how it was that "he should be so composed, while every one else was in dismay?" to which he replied, that he had of late read the scriptures, and they had fortified his mind against every danger—giving him a firm trust in Divine help and protection. The Bible lying on the table, he urged his majesty's perusal of it, believing it would have the same calming influence on his mind; as he had been favoured to experience; at which the Emperor was displeased, and with violence pushed the Bible from him on the floor.—It lay open on the ground; the prince took it up, and entreated his majesty to let him read the part which was then open, to which he agreed. It was the ninety-first Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about departing from St. Petersburg to meet Napoleon, the sovereign and his officers went to church as is the usual custom previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read, which was a portion of the scriptures, that it should prove to be the ninety-first Psalm. He apprehended that prince Galitzin, who was with him, had desired this; but on questioning him upon the subject, he declared he had not seen the person who

had read the service, nor had he directly, or indirectly, had any communication with him since the conversation they had had about the scriptures.

"This circumstance made a strong impression on the mind of his majesty, and a reverence for the Bible began to impress itself on his feelings. While in the camp afterwards with his army, he sent for a chaplain of one of the regiments to read to him. His surprise was now very great; for the portion of scripture selected was the ninety-first Psalm. He inquired of the chaplain who told him to read that particular Psalm? to which he replied "God;" for on being told on what account the Emperor had sent for him, he had most earnestly prayed that the Almighty would instruct him in what part of the scriptures he should read in order for the religious improvement of his august sovereign; and that it was from a Divine impulse he had read what he had. The Emperor now became more and more delighted with the Bible, and his subsequent conduct has amply attested the happy influence of these religious impressions on his mind."

It is quite remarkable that Beza, an eminent character of the Reformation, and author of a Latin translation of the New-Testament, was, while young, and providentially at the church of Charenton, much impressed by an exposition of the *ninety-first Psalm*. He was enabled

to be questioned, that the Sister of Alexander has become the happy subject of experimental piety and the gracious operations of the holy Spirit. In addition to the foregoing detail of Providential circumstances, which, by the blessing of God, have induced one of the most powerful of earthly monarchs to become one of the most active, as he is one of the most illustrious, and able patrons of the Bible, it would be particularly gratifying to insert at large, could the limits of this work allow of it, the distinguishing exercises of the mind of his Sister connected with her becoming acquainted with "the truth as it is in Jesus," and possessed of that "faith" which "is the substance of things hoped for, and the evidence of things not seen." May her life be as splendid by religious attainment, as elevated by rank, and, like lady Huntington, lady Erskine, and other excellent females, may she be the angel of mercy, of peace and salvation to many. *Ibid.*

UKASE,

Addressed to the Legislative Synod at Moscow, by Alexander, Emperor of Russia.

Moscow, Oct. 27, 1817.

"During my late travels thro' the Provinces, I was obliged, to

my no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me; praises which can be ascribed only unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us thro' our Lord and Saviour Jesus Christ alone, and that every man, be he whom he may, without Christ, is full only of evil; therefore, to ascribe unto me glory of deeds, in which the hand of God hath been so evidently manifested before the whole world, is to give unto man that glory which belongeth to Almighty God alone.

"I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the Holy Synod to give instructions to all diocesan Bishops, that they themselves, and the clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgivings for the blessings bestowed upon us; and pray for the out-pouring of His grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise GOD, honour and glory for ever and ever.

"ALEXANDER."

Letter from the Rev. Mr. Judson, dated Rangoon, March 7, 1817, to the Corresponding Secretary of the board of Missions.

REV. AND DEAR SIR,

Since the beginning of this year we have printed two tracts; the one, a view of the Christian religion—7 pages 1000 copies—the other a catechism of 6 pages, 12mo.—3000 copies. After which, finding that we had paper sufficient for an edition of 800 of Matthew, we concluded to undertake this one gospel, by way of trial, and as introductory to a larger edition of the whole New-Testament. I am now translating the 11th chapter, and in the printing-room, the 3d half sheet is setting up. Having premised thus much concerning the present posture of our affairs, I proceed to mention the circumstance which induced me to take up my pen at this time. I have this day been visited by the first inquirer after religion, that I have ever seen in Burmah. For, altho' in the course of the last two years, I have preached the gospel to many, and though some have visited me several times, and conversed on the subject of religion, yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry. Conversations on religion have always been of my proposing; and though I have sometimes been encouraged to hope that truth had made some impression, never till to-day, have met with one who

was fairly entitled to the epithet of *Inquirer*.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I asked him the usual question, Where he came from? to which he gave me no explicit reply; and I began to suspect, that he had come from the government-house, to enforce a trifling request which in the morning we had declined. He soon, however undeceived and astonished me, by asking, "How long will it take me to learn the religion of Jesus?" I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus?—Have you been here before?—"No." Have you seen any writing concerning Jesus? "I have seen two little books."—Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a being, without beginning or end, who is not subject to old age and death, but always is." I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I ever heard from the lips of a Burman. I handed him a tract and catechism, both which he instantly recognized,

and read here and there, making occasional remarks to his follower, such as, "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other book, but that, in two or three months I would give him a larger one which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?"—And I, beginning to think that God's time is better than man's, folded and gave him the two first half sheets, which contained the five first chapters of Matthew; on which he instantly rose, as if his business was done, and having received an invitation to come again, took leave.

Throughout his short stay he appeared different from any Burmans I have yet met with. He asked no questions about customs & manners, with which the Burmans tease us exceedingly. He had no curiosity and no desire for any thing, but *more of this sort of writing*. In fine, his conduct proved that he had something on his mind, and I cannot but hope, that I shall have to write about him again.

March 24th. We have not yet seen our inquirer; but to-day we met with one of his

quaintance, who says, that he reads our books all the day, and shows them to all that call upon him. We told him to ask his friend to come and see us again.

March 26th. An opportunity occurs of sending to Bengal. I am sorry that I cannot send home more interesting letters.— But I am not yet in the way of collecting interesting matter. I have found, that I could not preach publicly to any advantage, without being able, at the same time, to put something into the hands of the hearers.— And in order to qualify myself to do this, I have found it absolutely necessary to keep at home, and confine myself to close study for three or four years. I hope, however, after Matthew is finished, to make a more public entrance on my work, than has yet been done. But many difficulties lie in the way. Our present house is situated in the woods, away from any neighborhood, and at a distance from any road! In this situation, we have no visitors, and no passing travellers, whom we could invite to stop and hear of Christ. My attempts to go out and find auditors, have always occasioned such a waste of time, and interruption of study, as would not often be indulged in or justified. We are very desirous of building a small house near town, on some public road, but do not venture to incur the expense. We wish further instructions, and further explanations of the views and inten-

tions of the Board. The approaching triennial Convention, also, we contemplate with the deepest interest. May God give abundant wisdom, and zeal, and holy spirit!

Permit me to close with a word in behalf of Eastern missions. Great Britain and the United States appear to be the only countries which can, at present, take a very active part in the missionary concerns.— The British are fully occupied with India, Africa, & the South sea Islands. East of the British possessions in India, are Burmah, Siam, several other Indo-Chinese nations, the great empire of China, Japan, thence north indefinitely, and southward, the numerous Malayan isles. With all these countries the British are no more connected than the Americans. The British are under no greater obligations to evangelize them, than the Americans. They are no nearer the English, in point of transportation, than the Americans. And furthermore, throughout all these countries, the British are suspected and feared; but not the Americans. The idea that the Western continent belongs to the Americans, and the Eastern continent to the British, however plausible at first sight, cannot bear a moment's examination. I apprehend, that all the north western Indians, and the inhabitants of those parts of South America which are accessible, will scarcely outnumber the inhabitants of this single empire

of Burmah. And on what principle can the Americans, who are perhaps half as numerous as the British, be let off with one twentieth or one thirtieth part of the work? But when we apply the case of the baptists, it is still more decisive. There are about 500 baptist churches in Great Britain, which average one hundred members each.—There are 2000 in America, which average about the same. Behold Ireland also, almost as destitute as South America. And suppose the British should say—This is the proper province of our missionary exertions. Let us leave Asia and Africa to the Americans, and “not send our young men to the antipodes!”

Yours, respectfully,
A. JUDSON.

Extracts from a Communication from the Rev. Clark Kendrick, to one of the Editors of the American Baptist Magazine, dated Poultney Vt. November, 1817.

The uncommonly gloomy season we witnessed last year, seemed to fall with more weight on the minds of the public, than any one judgment of God I ever witnessed before. It evidently produced a solemnity on the minds of many people; but there was no general acknowledgement of special conviction until September, when there began to appear a work of grace in one corner of the town. For some time we were held in a state of suspense between hope

and fear, as to the issue, whether it would continue and extend its balmy influences, or take its flight, and leave the people in their sins.

About this time, there was an occurrence perhaps worth noticing. In the centre of the town where nothing had discovered itself, one evening towards twilight, a number of young girls, from about 11 to 14 years of age, were very merily at play, on the broad steps of the Baptist meeting house, and of a sudden without any visible cause, they were struck with solemn awe, and retired with sighs and sobs, to a house, where they spent the evening in reading the Bible, and other good books.—

Some of these children, (one of whom was my eldest daughter) eventually obtained a comfortable hope and were baptized.—

This circumstance led me to hope that the Holy Spirit was mercifully hovering over us.

The latter part of October, there began to be evident appearances of conviction, in different parts of the town. Sabbath and conference meetings became crowded; & many were inquiring what they should do to be saved.

During the revival, perhaps nearly 200 have been hopefully brought into the possession of religion. Some of whom have not as yet joined any church.—

I conclude that between forty and fifty have united with the Congregational church in this place. The additions with us since the commencement of the

work are an hundred and seven, six of whom have been addressed by letter. The converts generally maintain a good degree of engagedness in the cause. Many of them are in the bloom of youth. One of whom, a young man, soon after he had made a religious profession, ended his warfare, and sleeps with the pious dead. The reformation has given rise to a large Female Mite Society, to aid missionary funds and the education of youth for the ministry.

employed in wreathing chaplets for warriors, and decking with laurels the brows of heroes and conquerors; long have female smiles and applauses inspired the love of *glory*, and cheered the field of battle and death.—Happy day!—when these hands, these smiles, and these applauses shall be consecrated to the cause of the PRINCE OF PEACE—shall devotedly aid in bringing the nations under his benign sceptre—shall cheer the soldiers of his banner in their toils, and conflicts, and sufferings, and animate only to deeds of unfading glory, and to the winning of imperishable crowns.

Illustrious examples indeed are not wanting. “Many women” followed the suffering redeemer to the scenes of his last agonies, and mingled their tears with his blood. “Of the chief women not a few consorted with his Apostles,” and dedicated their free will offering, their active exertions, and their resistless influence to the sacred work of spreading abroad the savour of his name. And how much the first missionary to the heathen, the benevolent, intrepid, indefatigable Paul, was encouraged and animated by his female helpers, is evident from the affectionate and grateful manner in which he recorded their names, and acknowledged his obligations to them. In the immortal joys and honours of his achievements, they participate.

The excellent spirit and the liberal charities of the ladies of

Copy of a letter from the Rev. Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M. to Miss R. Rooker, Cor. Sec. of the Baltimore Female Mite Society, dated Salem, Mass. March 2, 1818.

Dear Madam—I cannot refrain from expressing to you the very high satisfaction with which I have perused the *First Annual Report of the Baltimore Female Mite Society for the Education of Heathen Children in India.* It breathes the genuine missionary spirit, which glowed in the first heralds of the cross, and from the hill of Zion extended the light of salvation into all lands. Let this spirit pervade Christendom, and the darkness which covers the nations will be dispelled, and the children of all the families of the earth will be presented to the ONE SAV-
OUR for his blessing, and be taught to lisp their infant hom-
anahs to his Name.

Long have female hands been

Baltimore will impart fresh animation to the devoted and beloved missionaries in India.—“Their own works shall praise them.” Many “children” rescued from the pollutions of paganism instructed for immortality, “shall rise up and call them blessed.” They will not be forgotten in that day, when he whose hands is full of blessings for eternity, shall make up his jewels.

It tender, dear madam, to you, and through you to your worthy Society, the most affectionate and grateful salutations.

S. WORCESTER.

CONSTITUTION

of the Bennington County Bible Society.

ARTICLE 1st.

THIS Society shall be denominated the BIBLE SOCIETY of Bennington County.

ARTICLE 2d.

The Society shall chose annually a President, Vice-President, five Directors, a Secretary and Treasurer. The President and Vice-President shall be directors ex-officio, four of whom shall constitute a quorum to transact business, and shall take charge of procuring Bibles and distributing the same, and shall make report of all their proceedings at the annual meeting of the Society. The Directors may appoint agents in the different towns in the county, to aid them in carrying into effect their benevolent designs. The directors shall meet at least once in each year, on the Tues-

day preceding the annual meeting of the Society, and oftener if the President shall so direct, at such time & place as he shall think proper. The Treasurer shall pay all orders drawn on him by the Directors, and shall make report to the Society at their annual meeting, of the state of the Treasury, and to the Directors at any time when by them required.

ARTICLE 3d.

The annual meeting of the Society shall be holden on the first Wednesday in January, in each year, at 10 o'clock, forenoon, at such place as shall be designated at any previous meeting.

ARTICLE 4th.

Any person shall become member of the Society by paying one dollar to the Treasurer and continue a member by paying to the Treasurer, at or before each annual meeting of the Society, the same sum; and any person, by paying the sum of ten dollars, or more, at any time, shall be constituted member for life.

ARTICLE 5th.

Any Societies which may be formed as auxiliaries to this shall be entitled to a representation in this body, proportioned to the sum which they shall annually pay into our Treasury.

ARTICLE 6th.

The Bible selected for distribution, shall be the common version, without note or comment.

ARTICLE 7th.

This Society may at so

ture time, become auxiliary to the Vermont Bible Society.

ARTICLE 8th.

Alterations may be made in his constitution, when proposed at an annual meeting, and adopted at a subsequent annual meeting, by a vote of two thirds of the members present.

ARTICLE 9th.

All officers are to hold their offices till others are appointed.

ARTICLE 10th.

The President or Vice-President shall have power to call a special meeting, by giving three weeks public notice, in one or more newspapers, printed in Bennington county.

ARTICLE 11th.

Any persons wishing to remove from the Society shall have leave, by paying up arrears, & entitled to dismissal.

ANECDOTE,

Of Dr. Samuel Davies, the Pulpit HENRY of Virginia.

This great divine, originally a poor boy of Hanover, but for his extraordinary talents and piety, early advanced to the professorship of Princeton College, crossed the Atlantic to solicit means of completing that noble institution. His fame as a mighty man of God had arrived long before him. He was of course, speedily invited up into the pulpit. From a soul blazing at once with gospel light and burning with divine love, his style of speaking was so strikingly superior to that of the cold sermon readers of the British metropolis that the town was pres-

ently running after him.—There was no getting into the churches where he was to preach.—

The coaches of nobility stood in glittering ranks around the long neglected walls of Zion; and even *George the third*, with his royal consort, borne away by the holy epidemic, became the humble hearers of the American orator. Blest with a clear, glassy voice, sweet as the notes of the Harmonica, and loud as the battle kindling trumpet, he poured forth the pious ardour of his soul with such force that the honest monarch could not repress his emotions; but starting from his seat, with rolling eyes and agitated manner, at every burning period he would exclaim, loud enough to be heard half way over the church, "*Fine! fine! fine preacher!—faith, a fine preacher! Why—why—why—Charlotte!—Why Charlotte! This beats our archbishop!!*" The people all stared at the king. The man of God made a full stop, and fixing his eyes upon him, as would a tender parent upon a giddy child, cried aloud, 'When the lion roars, the beasts of the forest tremble; and when the Almighty speaks, let the kings of the earth keep silence.' The monarch shrunk back into his seat, and behaved, during the rest of the discourse, with the most respectful attention. The next day he sent for Dr. Davies, and after complimenting him highly for an "*honest preacher*" ordered him a check on his banker for a hundred guineas.

OBITUARY.

Died, on the 14th March, about 1 o'clock, A. M. the Reverend William Boardman, pastor of the Presbyterian church in Newtown, Long-Island. He was a man of unquestionable piety, and most sincerely desirous of promoting his Master's glory in the salvation of sinners to the utmost of his abilities.—In the discharge of the duties of his office, he was a popular and faithful preacher, and a diligent conscientious pastor. His people were tenderly attached to him, and deeply mourn his loss.

During the course of his long protracted, and severe illness, the exercises of his mind were generally comfortable, manifesting throughout an entire resignation to the will of God. To one of his brethren, who saw him on the Lord's day previous to his death, in reply to the question which was put about the state of his mind, he quoted the words of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God!" And added, "Oh! for the light of God's countenance as I once enjoyed it!" but closed his reply, "God is good! Oh, he is good! I feel him to be good to me." After a pause, occasioned by his weakness, he proceeded, "My dear brother, God frowns upon my people; there is great coldness among them." That he might not be mistaken,

distinctly referred to the little success of his ministry among them for some time back; where he was reminded of the word of the prophet, "Though Israel be not gathered, yet I shall be glorious in the eyes of the Lord, and my God shall be my strength." And the consolatory truth they taught, that a minister's personal salvation and eternal reward did not depend upon his success, he was silent for a moment, but again broke forth, "Oh, my brother, God frowns upon my people!" repeating it once or twice. He evidently regarded, in this hour of severe trial, the spiritual interests of his congregation as much as his own.

The following were his dying words, as recollected by his friends who were with him during his last conflict.

"On Tuesday morning the 3d ult. having been the patient subject of a stubborn fever for seven weeks, his disorder suddenly assumed a more alarming aspect. His brother-in-law having been sent for, arrived about ten o'clock in the evening.—Mr. Boardman, was then dying. His brother was requested to acquaint him of his situation. As he approached the bed, Mr. B. addressed him with "How do you do, Doctor?" "How do you do, Mr. B." "I am not so well as when you saw me last—I am much fatigued, and want rest—I know my situation to be a critical one—I feel my weakness; but God is able to raise me up, and I trust

will. I think I shall not die, but live to declare the wonderful works of God to sinners.—J—, Christ is a great Saviour; his merits are infinite; his blood is precious, it cleanseth from all sin; embrace Him J—, and secure the mercy of God, which endureth forever. Do you think I am near my end?"—Mr. B— your symptoms indicate approaching dissolution." He heard his brother without the least possible discomposure, closed his eyes, and rested himself about one minute. Well, He is dying, I have no time to sleep. Raise me up and bring my family around me."—J— was raised, and his family assembled. "Where is R?—Where is my dear wife? My dear and loving wife, I love you dearly—we have been permitted to live together for many years in much love and harmony, and we ought to thank God for it. I am now about to leave you; but our separation is not an eternal separation." Being affectionately asked by his wife, how he could assure her that he was perfectly safe in the hands of God, he answered with emphasis, "I hope I can—I have left a preparation for death behind me now—I trust I have long been given up my soul unweddedly, and I hope sincerely, O Christ, that he will keep that which I have committed to thee."—"Can you say so, my dear wife? then I can, if it is God's will, give you up; for my loss is your gain. This world is but a wilderness to me."—

"No, my dear, I leave you in the hands of that God who has promised to be a Father to the fatherless ones, and the widow's God and portion." He then most affectionately committed her to the mercy of God in Christ and said, "We shall meet in a world where parting is not known—I now bid you farewell! Where are my children? where is M—? My dear M—, you are about to lose your earthly father; but God will be your Father, if you will love him and keep his commandments, &c.—Fare you well? Where is E—? My dear E—, you are now to have your father taken from you; but God will take care of you, and provide for you, if you will listen to his counsel, as I have always told you. I now bid you good by!" (He then called for his mother-in-law.) "My dear old mother, I bid you farewell! But our separation is short; we shall meet in a world where trouble is no more, and where there are no storms, &c. Now, my friends, one and all, I bid you an affectionate farewell?" He earnestly recommended the religion of Christ to his friends, and said, "Fare you well—fare you well! I go a long journey; may God bless you.—I can say no more—lay me down." After a short pause he said, "My manuscripts I leave to the care of Mr. Spring, for him to examine, and if he finds any thing worthy of publication, to have it published for the good of my people." (Seeing his black girl stand by

the bed.) "M—, you know I always told you to seek the Lord Jesus Christ, and put your trust in him, if you would be happy." After a short pause he exclaimed, "The mercy of the Lord endureth forever. He will never forsake those that put their trust in him." He then lay still for about five minutes; then pronounced these words, "Come, Lord Jesus, come quickly; why is thy chariot so slow? But I wish not to be impatient; not my will but thine be done." Shortly after he said, "He that has an interest in the blood of Christ has no need to be afraid of death." The doctor then felt his pulse—"How is my pulse, Doctor?"—"Very weak." "Is it possible for me to continue five minutes longer?"—"That is impossible for me to say."—"Sit by me, and tell me the moment of my departure."—His breath grew gradually shorter, and he expired about twenty minutes afterwards, without a struggle.

Who, on reading this plain unvarnished account, does not exclaim, "*Let me die the death of the righteous, and let my last end be like his.*"

FOR THE CHRONICLE.

JESUS WEPT.

ST. JOHN...CHAPTER 11th, VERSE 25th.

BY virtue's lone and silent tomb,
Affliction mourn'd in deepest woe,
O'er Lazarus snatch'd in early bloom--
His sisters' tears did wildly flow.
But not alone were Mary's sighs,
Nor Martha's tears o'er him that slept;
But there with friendship's heart, and eyes
That flow'd with pity, "JESUS WEPT"

"My Lord" the lovely Mary cried,
And sank at Jesus' feet,
"Hadst thou been here, thy love, our pride
Thy presence still would greet--
But Lazarus sleeps in narrow cell,
Here have we mourning vigils kept;
My Lord thy love his worth can tell."
She paus'd--and "JESUS WEPT."

Mild as the moon's effulgent light,
Calm as the lake's smooth breast appears
As Sol looks from the storm more bright
Serenely shone the Saviour's tears.
Through all the multitude around,
The sympathetic sorrow crept,
E'en hardest heart with awe profound,
Melted when--"JESUS WEPT."

"JESUS WEPT" O God of love,
How pure the tears thy son then shed;
Sure Angels leaning from above,
Snatch'd those drops that wak'd the dead
O hallow'd hour friendship sweet maid
In his mild breast her temple kept
To man his mercy was display'd
For Lazarus--"JESUS WEPT."

"JESUS WEPT" ye stoic hearts,
Who say to weep 'tis weak;
See him who hope to all imparts,
In woe the dust of mortal seek;
Call it not female weakness then,
To mourn o'er joys that long have slept
When he who died for mortal men,
The holy "JESUS WEPT."

Yes, "JESUS WEPT" the eye of him,
Who gave his blessed life for all;
With friendship's tender drops were dim
And dew'd his Lazarus' funeral pall
Those tears like soft reviving dew,
Bade him arise who slept;
Angels from high admiring flew,
When Lazarus rose & "JESUS WEPT"

For me now borne by adverse gale,
Through life's tempestuous seas;
In leaky bark with shatter'd sail,
Cheer'd with no mild enlivening breeze
O how blest the thought would be,
Whose earthly pleasures long have slept
The interceding son for me,
Before his Father's throne had WEPT

For on the earth too long I've leant,
My youthful heart has liv'd on dream
But now the airy bubble's spent,
Like speculator's vision'd scheme.
All gracious God-- to Thee alone,
I'd look for joys the earth ne'er kept
O guide a heart to erring prone,
To smiles of Him, who earthly WEPT

Ordained at Dorset, Vt. on the 12th
Rev. CYRENIUS M. FULLER. These
vice commence at 11 o'clock, A. M.
the Baptist Meeting-House.

Published at Bennington, Vt. once a fortnight, by A. J. Haswell.
Price one dollar fifty cents per year, to be paid half yearly in advance.
D. CLARK, PRINTER.